

Millennial Star



Vol. 104, No. 51

Thursday, December 17, 1942

POETRY

PARENTS

The voice of Parents is the Voice of God,
For to their children they are heaven's lieutenants;
Made fathers not for common uses merely
Of procreation (birds and beasts would be
As noble then as we are); but to steer
The wanton freight of youth through storms and dangers,
Which, with full sails, they bear upon and straighten
The mortal line of life they bend so often.
For these are we made fathers, and for these
May challenge duty on our children's part.
Obedience is the sacrifice of angels,
Whose form you carry.

—William Shakespeare.

THOUGHT FOR THE WEEK:

A suspicious parent makes an artful child.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 51

Thursday, December 17, 1942

Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

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And so great shall be the glory of His presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars be hurled from their places.

Doctrine and Covenants 133: 49.



WE MUST HAVE KINGS. WE MUST HAVE NOBLES; NATURE IS ALWAYS PROVIDING SUCH IN EVERY SOCIETY; ONLY LET US HAVE THE REAL INSTEAD OF THE TITULAR. IN EVERY SOCIETY, SOME ARE BORN TO RULE, AND SOME TO ADVISE. THE CHIEF IS THE CHIEF ALL THE WORLD OVER, ONLY NOT HIS CAP AND PLUME. IT IS ONLY THIS DISLIKE OF THE PRETENDER WHICH MAKES MEN SOMETIMES UNJUST TO THE TRUE AND FINISHED MAN.

—Emerson.



THIS WEEK'S COVER.

"The earth rolls upon her wings. Though she be bathed in horror and bloodshed, though her people fight one another for the freedom that is everywhere about her, she remains beautiful, for she is God's own handiwork. When the Prince of Peace comes to rule and reign, she shall "be renewed and receive her paradisiacal glory."

Spirit Of Truth

By DR. H. Z. LUND.

THE spirit of truth as we find it in the domain of religion, or in spirituality:—

“And this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

“No man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost.”

“Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets.”

In our studies we have found how the spirit of truth was poured out upon the people at Pentecost, and how it enthused them and how it gave them strength, and how it gave them power to go ahead and perform in the midst of all kinds of obstacles the work which they were destined to do. We have seen that the pouring out of this spirit upon them was so great that it, in a great measure, has shaped the destiny of men. We have seen how Paul was changed from the persecutor to the greatest missionary of all times. We have heard, too, the explanations.

The intelligent pagan said that Christianity was a wicked superstition of a dead Jew Christus, who believed that there would be life after death. And Paul's transformation has been explained on the grounds that while he was on his way to Damascus he had a seizure—an epileptic fit.

To say that is the same as to say that a fever is typhoid fever. To be scientifically correct it was not that at all, for while he was in this condition he claims that Jesus of Nazareth spoke unto him and told him it was “hard to kick against the pricks,” but that if he would go to Damascus he would be shown what to do. No message of directness, no information comes from the oblivion of a seizure.

And so in our day we believe in prophets. We believe that Joseph Smith was a prophet, and we have heard the same explanation hurled against him. This world has always been an inclement place for prophets. All back through time their blood has been shed, and as Stephen said, “Your fathers have always resisted the Holy Ghost, and you kill the prophets and those sent amongst you.” And even the Christ said, “O Jerusalem, Jerusalem, thou who killest the prophets, how oft would I have gathered you together as a hen gathered her chicks under her wings, but ye would not.”

So when we tell the world, especially our Christian friends, that we believe in a prophet, we have explanations very much akin to those I have described. Especially do we hear that Joseph Smith was a paranoiac. Let me tell you of the characteristics of Joseph Smith. He was a fine-looking man, about six feet tall, with brilliant blue eyes, open countenance, fine shoulders. He was rugged; he was strong; no bodily de-

formities, every organ apparently functioning perfectly. He was full of life, and loved to romp with the children. He loved children, he loved humanity, and everyone who came in contact with him was charmed with his personality. When the Saints came to Nauvoo, as they did by the thousands, at one time, Joseph and Emma took in the sick and the afflicted and often would sleep on the bare floor and give to these needy ones their bed and the more comfortable part of the house. That is the type of man he was, full of love; he loved to roam; he loved to play; he loved baseball, and things of that kind. He had no frustrations.

One who is a paranoiac has an ambition, and he has a pride that has never been gratified, and therefore he turns upon his environment and he can see sinister things in that environment, he can see persecution, and he is often afflicted with the delusion of persecution.

Joseph Smith never had a fear of any man. Joseph Smith's persecutions were too real. I would to heaven that some of them had been delusions. The paranoiac has systematised delusions, but there is always one delusion that is prominent, that is easily detected by discerning men, so that the whole systematised scheme can be unravelled. Joseph Smith gathered around him intelligent men, some of the finest men of his time. Brigham Young, who was very discerning, who was one of our finest colonisers, one of the great men of the world; there were the Pratts; there was John Taylor, an educated man, and these are the types that he gathered around him.

Surely they would have detected something, some one delusion that would have unravelled the web of systematised delusions, but they did not. The more they knew the Prophet the more they loved Him. The work that he brought forth, for instance in the Church regulations, Church organisation (it is supposed to be one of the finest in existence).

I remembered at the United States Senate, during the Smoot investigation, hearing Judge Powers say this: (he was a judge who lived amongst us for years, a judge who very often was very bitter towards this people) That it is the most perfect organisation in existence, the German army not being excepted. Now a weak-minded man, a mind that is filled with delusions does not bring forth such things. He was inspired from heaven.

The book that he brought forth—the Book of Mormon—has its witnesses and these good men have declared that it was by the power of God that they knew that the Book of Mormon was translated correctly. Now that testimony has never been impeached, and it cannot be impeached. That book has been before the world for nearly a hundred years, it has been investigated by the finest minds of the earth, some of them, and it still has not been torn into shreds.

So when we say we believe in a prophet we are absolutely in harmony with the Scriptures. Someone may say: "Where there is prophecy it shall cease," but if you read on, "when

that which is perfect is come that which is in part shall be done away, for now we look through a glass darkly, but then face to face, and shall know as we are known."

Again they may open the Bible at the last chapter, where it reads:—

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

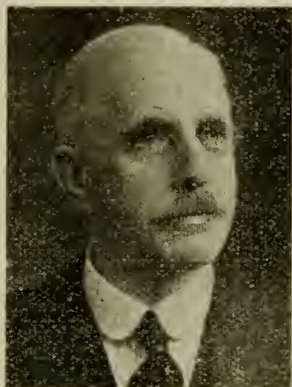
That has reference to that prophecy—to the Book of Revelation. It does not have reference to the Bible because at that time there was no such compilation as the Bible as we have it. If it meant that that was to be the close and there was to be no more revelation, John himself would come under his own condemnation, but in the scheme of things and in the genius of the Gospel, the Spirit of truth is to be in it, and that function of the Spirit of truth is as the Christ said it should be, "to testify of me and to take of the things of the Father and reveal them unto you." It will show you things to come, and it was so important to them in early days that when Paul asked them if they had received the gift of the Holy Ghost, they said they had not so much as heard that there was a Holy Ghost. So He baptised them and laid His Hands upon them, and they received the Holy Ghost.

Again Peter and John went down to confirm, to lay their hands upon those who had received the Gospel through baptism, for the gift of the Holy Ghost. And when we have that spirit, which is the spirit of prophecy, we cannot deny prophecy. We have no right to say these things were for the commencement of the Church; these things are not to be had in our day. It is true they were had then, and the Church of Jesus Christ of Latter-day Saints follows exactly the pattern of the early Church, because, as Paul says, there are Apostles, Prophets, Pastors, Teachers, Evangelists, etc. in the Church, and gifts, aids, miracles, and we have a Church to-day officered similarly, and we have it blessed by the gift of the Spirit.

So think you that are not of us before you condemn that particular feature, of prophecy, of visions, of revelation. Kindly investigate our belief in this message:—

Joseph Smith was troubled as a boy and he went to the woods and prayed, and I believe with all my soul that that prayer went across, and that He of majesty, and power, and dominion came to this small specter in the field of the world, and again introduced His Son. I believe that he has been instrumental in bringing the Church forth out of darkness, out of obscurity, and I believe that it will go on, fair as the moon, clear as the sun, strong as an army with banners. That is its destiny. So, strangers of to-day, kindly investigate what we believe. We have no apologies, we have freely received, and we freely give.

Obituary



WE regret to announce that with the death of of Mr. J. A. Pilling, F.R.G.S., on November 22nd, 1942, the Church has lost a very good friend.

Mr. Pilling, with his wife and daughter, visited Salt Lake City in 1937, and was very much impressed by the beauty of the town construction and surrounding country and especially by the "fruits of Mormonism."

He met many of our leading officials there, and a very sincere and true friendship began. On his return to England, he kept up his keen interest in the Church and has contributed several articles to the "Millennial Star." He made fine friends among some of our missionaries and the presiding authorities in the British Mission.

Mr. Pilling was a native of Lancashire. A chartered accountant by profession, he was a Fellow of the Institute of Chartered Accountants in England and Wales. For sixteen years he practised in South America and for the last fifteen years or more in London.

A Fellow of the Royal Geographical Society of Great Britain, he has travelled extensively in Argentine, Peru, Chile, Uruguay, and Paraguay. He also made three visits to the United States and Canada.

On Thursday, November 26, 1942, President A. K. and Sister M. W. Anastasiou attended the funeral of the deceased, in Tunbridge Wells. The funeral service was held at the Mount Pleasant Congregational Church, of which he had been a member for a number of years.

His earthly remains were placed in a grave in beautiful surroundings in the cemetery at Tunbridge Wells.

We mourn the loss of his friendship, but we rejoice in the knowledge that he shall come up in the Resurrection.

To his surviving daughter and other relatives we extend our sincere sympathy and condolence. —A. K. A.

The Book Of Mormon—A Witness For The Bible

By E. CECIL MCGAVIN

BEFORE the Nephites had embarked on the ship that brought them to the American continent one of their prophets predicted the coming forth of holy scriptures in the last days and emphasised the fact that they "shall establish the truth of the first," meaning the Bible. From this remarkable prophecy we quote a few verses:—

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren.

"And after it had come forth unto them I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

TO ESTABLISH TRUTH

"And the angel spake unto me, saying: These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds,

PART XV OF "A MARVELLOUS WORK AND A WONDER"
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tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto him, or they cannot be saved.

"And they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb wherefore they both shall be established in one, for there is one God and one Shepherd over all the earth." (I Nephi 13: 38-41.)

Lehi, in speaking to his son Joseph, said of the scriptures which would be written by the descendants of Judah and Ephraim: "Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruits of thy loins, and bringing them to the knowledge of their fathers in the latter days." (II Nephi 3: 12.)

The title page or preface of the Book of Mormon declares that one reason for this modern book of scripture is "to the

convincing of the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting Himself unto all nations."

At this time when many Bible readers are doubting the divinity of Jesus and His Mission; when certain accounts in the New Testament are regarded as the result of the zealous spirit of fanaticism rather than inspiration and when many miraculous incidents in the ministry of Jesus are regarded with suspicion, it is certainly an opportune time for such a volume as the Book of Mormon to be read from the house tops.

No one who accepts the Book of Mormon as an inspired record need doubt for a moment the validity of the Biblical references to the divine mission and message of Jesus Christ. If accepted throughout Christendom this modern witness of the Bible would put an end to the useless controversy on that subject. In 1894 Nicolas Notovitch wrote a book titled "The Unknown Life of Christ," in which he argued that Jesus traveled extensively in Persia for many years before beginning His ministry in Palestine. From the philosophers in the East He is said to have learned the great truths He later preached among His own people.

SHATTERS THEORIES

The Book of Mormon completely shatters such worldly theories about the validity of the Bible and the divinity of Jesus. Many Nephite prophets told their people about the coming of Jesus and specifically outlined many of the things He would accomplish, all of which are narrated in the Bible.

The critics have raised objections to the prophecies in the Book of Mormon which foretell the mission of Jesus, because they are written in the language of accomplished fact as if the material had been copied from the New Testament without the translator taking time to change the tense. Some critics have thought that they would destroy all faith in the Nephite Record when they called attention to this problem. Their objection was based on such Hebraic constructions as the following, which was uttered several centuries before the birth of Jesus in the flesh:—

"Wherefore, after he was baptised with water, the Holy Ghost descended upon him in the form of a dove. . . . And he said unto the children of men, Follow thou Me." (II Nephi 31: 8.)

STYLE LIKE NEPHITES

There are numerous instances in the Book of Mormon where the language of accomplished fact is used. Though it is not good construction in English, it is a definite Hebrew trait. Isaiah had much to say about the ministry of Jesus and he said it exactly as the Nephite prophets did—in the language of accomplished fact. The following verses from the famous text in the fifty-third chapter of Isaiah show that his style was exactly like that of the Nephites:—

"Surely he hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions, he was bruised for our iniquities . . . He was oppressed and he was afflicted . . . He made his grave with the wicked, and with the rich

The Latter-Day Saints' "Millennial Star"

THURSDAY, DECEMBER 17, 1942

EDITORIAL

Glory Found In Opposition

A PLEA FOR UNITY FROM A SERMON OF LONG AGO

WE know by experience that when the Latter-day Saints have been most faithful, have been most diligent, when they have been most zealous in preaching the Gospel, in building temples, in carrying out the Word of our God as He has given it unto us, then the anger of our enemies has been most fierce against us. But notwithstanding the fierceness and the heat with which it has burned, it has been powerless against this people to injure us or to interfere in any manner with our growth, and with the accomplishment of the purposes of God entrusted to us.

God knows this is so, and we know it. We have proved it to our entire satisfaction—it seems to me so at least. It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural to human nature to shrink from these trials—nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition and from hatred.

It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the world, to be spoken well of by the world, to be welcomed by the world, to have favour showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world. Our true condition is that which we occupy to-day. I welcome it; I thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the Will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us.

I say this is the condition that God has designed that we should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with His work and have the privilege of taking part in such scenes as these—scenes in which our predecessors, who

have gone to the rest of our God, have shared, in their day and generation.

Let us thank Him that we live upon the earth and have this opportunity—this great and glorious opportunity—of showing unto Him that we are devoted to that Gospel that He has revealed, to its principles, its ordinances, its endowments and powers, and to the Church that is organised upon the earth, in the plentitude of its power, in these last days. These are opportunities for which we should be most profoundly grateful. Instead of shrinking from them, instead of being sorry for them, instead of feeling to dread them, we should have the opposite feeling, one of thankfulness and gratitude unto God that we are permitted to share in them, and to live at a time like the present. I thank God with all my heart for this myself: and so far as these manifestations are concerned, they cause only one feeling within me—have done so far—and that is a feeling of rejoicing and thanksgiving within my bosom to see the fulfilment of the predictions of the holy prophets concerning this work, and the hatred of the world against it.

Now, what have we to fear? The only cause of fear in my mind is, as I have said, concerning ourselves—divisions, differences of views, ideas concerning the course that should be pursued, that may not be in accordance with the mind and will of God. It is of the utmost importance to us as a people that we should be united. Our strength, our prosperity, our success in the past, have been due to union. It is the union of the people that has been hated, and that has brought upon us the persecution that we have had to contend with. That is all that gives us importance in the earth.

They feel that there is an unusual power and influence there which they cannot comprehend, it is so different from the systems with which they are familiar. The fact that these people are united creates a dread in the breasts of those who dislike them. It is this, my brethren and sisters, that has given us influence, that has given us importance, that has made us what we are, that causes us to occupy the position that we do. Take this away from us, and we are indeed, as this revelation has said, good for nothing but to be thrown out and trampled under foot of men.

Take away from us as a people the principle of union, and you take away from us the salt that makes us the savour that we are to-day. And it is of the utmost importance for us as a people, that we should keep this constantly in view.

It is against this and against that authority which makes us a united people, that the whole of the attack against us is directed. It is the revelations of Jesus Christ, through the Priesthood coming unto us, giving testimony unto us by the Holy Ghost, that has brought us unto this union, unto this oneness that is so characteristic of this Church. It is against the authority that has produced these results, that the whole strength of the adversaries of this kingdom is directed—(From a sermon by George Q. Cannon, preached in the Assembly Hall, Salt Lake, December 2nd, 1883).

in his death . . . Yet it pleased the Lord to bruise him."

Other Old Testament prophets used this same style in speaking of future events. The presence of such Hebraic futures in the Book of Mormon is evidence that it is based upon an ancient Hebrew text.

People who accept this book of scripture as the word of God do not doubt the Godhood of Jesus Christ or question the divine nature of His person and ministry. This record teaches that the resurrected Lord appeared to the Nephites and gave practically the same fundamental teachings He had given to the Jews in Palestine. It speaks with finality and authority in declaring that He is the same yesterday, to-day and forever. There is no force or influence in all the world so essential and so potent as a divine witness of the Bible as is this humble record which was inscribed on sheets of gold. Faithfully and well does it adhere to its destined mission of "establishing the truths" of the Bible.

EXPRESSES BELIEF

This modern book of scripture affords an additional witness that many Christians are prayerfully seeking. Dr. George Rawlinson expressed the belief of many in these words:—

"It is a happy omen, that, while so much of the literature of our times is marked by a tone of infidelity, and especially by a disparagement of the evidences of the authenticity and inspiration of the Scriptures, there is in other quarters an increasing readiness to make the choicest gifts of modern science and learning tributary to the word of God. The eclipse of faith is not total. And it is an additional cause of gratitude to the God of Providence and of Revelation, that even at this remote distance of time from the date of the Sacred Oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjecture, but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics, or the desert sands, or the dusty manuscripts, to confound the adversaries of His Word, and to "magnify it above all His name." ("Historical Evidences of the Truth of the Scripture Records.")

The Rev. John Watson has written of the value of such additional testimony:—

GREATER WITNESS

"Were a parchment discovered in an Egyptian mound, six inches square, containing 50 words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a

(Continued on page 316)

Mormons Prefer Spitfires

TO a U.S. Air Corps station on Sunday came two young men with a double faith—the brothers Butler, elders of the Mormon Church, fighter pilots of the American Army.

Richard Marsh Butler is 23; Heber Marsh Butler is 21. They come from their society's famous centre and home of its Temple—Salt Lake City, Utah.

And the brothers Butler, elders of the Latter-day Saints, want above all else to get cracking in a Spitfire apiece.

The Mormon fighters think there is something about a Spitfire.

They had just arrived at an Air Corps Replacement Centre with a bunch of U.S. sergeant pilots—the first to reach Britain.

They all talk about their American Thunderbolts and Lightnings. Maybe some day, they say, they will have something as good as the Spitfire. It seems, however, they want to fly Spitfires right now.

FATHER A PRIEST

"Say," said Elder Richard Marsh Butler, "do you know anyone around London name of Marsh?"

His mother's name is Marsh. She left England in 1886, aged six. Her sons would like to trace the family.

"Our mother married into the faith of the Church of Jesus Christ of Latter-day Saints," said Richard, "our father is a High Priest of the Mormon Church, and one brother is a bishop.

"Heber and I joined up on the same day, in July, 1940. Heber started to take flying lessons before he was old enough to join."

Richard was married at Salt Lake City Temple this year and Heber at another Mormon Church.

Neither of the brothers smokes, drinks, or takes tea or coffee. Heber carries in his flying coat pocket his Articles of Faith.

Number 10 says: "We believe—that the earth will be renewed and receive its paradisiacal glory."

Elder Heber considers that is not a bad thing to carry in a Spitfire.

—"Daily Express."

Loyalty Of The Master

By ELDER BRYANT S. HINCKLEY

THERE are many impressive examples of this fundamental virtue. We refer to two or three of them.

Nathan Hale's words upon the scaffold, "I only regret that I have but one life to lose for my country," inspired the men of his generation with a renewed devotion to their country. These words of Job, uttered in the depths of his affliction: "Though he slay me, yet will I trust in him," have inspired men all down through the generations. Experiences such as these fill one's heart with pride and warm his soul with confidence in humanity. In these exalted moments we see manhood at its best.

The supreme expression of loyalty comes to us from the lips of the Master in the Garden of Gethsemane. Struggling under the weight of that awful conflict He sweat drops of blood—"and being in an agony . . . his sweat was as it were great drops of blood falling down to the ground." In a way actually and terribly real, though to mankind incomprehensible, the Saviour took upon Himself the burden of the sins of mankind from Adam to the end of the world. Through all of this agony He was able to say, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36.)

Shining through the tragedy of this bitter experience comes a lesson of fidelity to the will of God not found elsewhere. Loyalty was the high note running through all that the Master said and did, and this must be so of all men of recognised worth.



Missionary Movements

TRANSFERS.

Sister Mavis Van Poucke was transferred from the Manchester District to the Mission Office on December 4, 1942.

Sister Elsie Linnett was transferred from the Mission Office to the Manchester District on December 4, 1942.



COMPARATIVE REPORT FOR FULL-TIME MISSIONARIES FOR NOVEMBER, 1942

A—Tracting Hours; B—Gospel Conversations; C—"Stars" sold;
D—Pamphlets sold.

	A	B	C	D		A	B	C	D
Kitty Machin	18	94	—	51	Lilian Foster	118	31	37	39
E. Maybury	21	88	—	51	L. T. Moore	146	61	35	76
Harold Thomas	95	7	21	40	Wm.L. Buchanan	112	187	28	74
Albert Willmott	81	83	27	48	A. A. Wild	21	34	—	20
L. S. Burton	130	73	40	41	Gladys Griffith	* 22	8	—	19
D. Ward	89	37	42	41	M. Paterson	8	112	22	41
Grace Gent	40	5	—	74	M. Smith	6	120	25	41
Doris Allison	39	1	—	62	Lucy Ripley	127	3	6	43
Cyril Burton	42	88	26	66	Mabel Fitton	67	—	—	43
Derrick Hawkes	60	80	26	51	Hazel Sands	248	195	62	39
Myrtle Foster	115	21	8	39	M. Van Poucke	+ 53	25	17	7

* Ill 2 weeks.

+ Ill 3 weeks.

Truth Versus Tyrants

By JOSEPH W. BACKMAN, JR.

THE most formidable spearhead of a tyrant army's putsch cannot match strides with the Gospel truth in the science of conquest!

The Gospel strategy is not a State secret. It has been available to all who wish to use it for over 1900 years. Christ introduced it in these words: "And whosoever will be chief among you let him be your servant." By virtue of the authority returned to the earth in the person of a boy prophet, we, of the priesthood are empowered to serve and minister unto God's people. Thus can we open a heart and permit a conquering truth to enter. And only with the heart's submission can a man or a people be completely conquered.

The iron fist of a tyrant's armed columns may level a foe's citadels to the round. It may strip a humiliated country's inhabitants of all their physical resources, and then debase their pride by reducing them to a condition of servitude. But the armour plate surrounding that people's heart it may never pierce, because it lacks a vital offensive weapon, Truth.

Behind this armour plate lurks a sullen refusal to fall prey to the pattern of conquest, diabolically conceived by dictators—a refusal to fall prey to the Judas kiss that first welcomes brotherhood and then manacles the hand proffered in friendship to the foot of a usurper's throne.

We are the spearhead of the Gospel. Its power does not destroy, but saves. A destructive victory is measured by years. A saving victory is measured by eternity. Let us make our victory an eternal one.

—"Instructor."



Alcohol

I BELIEVE, gentlemen, that alcohol, to a certain degree, demoralises those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonour, it demoralises everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.—Col. Robert G. Ingersol.

L.D.S. Pen Friendship League



FOR the benefit of L.D.S. members serving in the Forces of the United Nations, as well as for the rest of the members of the Church in the British Mission, we bring to the fore this advice:—

Latter-day Saints—Young and Old—keep up the spirit of Friendship, Fraternity and Fellowship among the members of the Church. Write to each other.

A Pen Friend—member of the U.S. Army in England—writes:—

“Since you placed my name in the “Millennial Star,” I have had some very nice correspondence with about six members of the Church, scattered from Scotland to the South Seas. I hope I may have the pleasure of meeting with some of them one of these days.”—
G. Van Tussenbroek.

Here are some more of our members in the Forces:—

W.68484 Pte. A. Rowland,
41, Lewis Street,
Hyde, Cheshire.

1218629 L.A.C. Emery, R.A.,
25 S.F.T.S., 35 Course,
North Battleford,
Sacks, Canada.

M.10542 Pte. F. R. Hughson,
Calgary Highlanders,
Canadian Army Overseas.

W.182874 Pte. E. Beverley (A.T.S.),
A Section,
464 (M.) H.A.A. Battery, R.A.,
Abbotts Hall,
Stanford Le Hope, Essex.

1286216 Driver A. Lee,
Surplus Platoon,
45th Div. Supply Co.,
R.A.S.C., Home Forces.

Pte. P. G. Goodwin,
W.70810469 Hy. (M.) Btg.,
R.A., D Section,
Chase Side, Slades Hill,
Enfield, Middx.

1539797 AC.2 Spencer E.,
(B Flight), 24 Squadron,
R.A.F., Hendon,
London, N.W.9.

1091737 AC.1 Wood C.,
Servicing Flight,
Black Squadron,
R.A.F., Birbeck, Lincoln.
JX.209360 A.B. J. G. Musgrove,
19, Sellons Ave.,
Harlesdon, London, N.W.10.

Corp. Odell Webb,
Marcot Lodge,
Langby Road,
Watford, Herts.

Pte. Violet Price 436457,
W.A.A.F. Depot,
R.A.F. Station,
Bowbe, Nr. Middleton, Lancs.

Pte. S. Mathery K.78996,
58, Northside,
Clapham Common, S.W.4.

Sgt. Peter Hamstead 546970,
942/3 Sqdn. R.A.F.,
Newland House,
Beverley Road, Hull,
Yorks.

Gnr. Hammond 2039138,
382 S/L Bty., R.A.,
Troop “A,”
St. Margaret's Schools,
Stirlingshire, Scotland.

WRITE TO THEM—THEY WILL WRITE TO YOU.

—A. K. A.

The Church Moves On

Bankers View Church Welfare Programme

William Gage Brady, President of the National City Bank of New York, paused in Salt Lake, April 13, to visit with President Heber J. Grant as he and his vice-presidents, De Witt A. Forward and C. Sterling Bunnell, swung around the country to investigate the productive genius of America.

The visitors were entertained at an informal reception at the Hotel Utah by President J. Reuben Clark, Jr.

Mission Chorus Wins Detroit Praise

The Mormon Male Chorus, a group of missionaries in the Northern States Mission, received two full pages of pictures in the Detroit Free Press graphic section of March 14, 1942. Pictured were missionaries at the pulpit during the sacrament service, at chorus practice, taking exercise, and doing household chores. In a brief statement accompanying the pictures, which explained the missionary system and the ideals of the Church, the Free Press said:—

In all, approximately 300 Detroiters have watched the group develop into the fine singing organization it now is. . . . During the past year, out of thirty-four graduates of the chorus, twenty-five are already serving their country in the Army or Navy.

Relief Society Passes Membership Goal

A final compilation of membership of the National Woman's Relief Society shows that 115,015 were enrolled in the organization at the Relief Society Centennial. This was an increase of 24,000 during 1940 and an increase of 40,000 members during the four-year campaign beginning in 1937.

Amy Brown Lyman, president of the organization, reported that sixty-four per cent. of the Church's 179,482 families are represented in membership of the Relief Society.

How the Church Looks After Its Members

Last year (1941) £982,230 was taken from the tithes and other Church funds and returned to the Saints for relief assistance, mission activities, maintenance and operation of Stakes, Wards, Church Schools, Temples and hospitals. An increase over 1940 by £62,500. All the fast offerings, £151,635, were returned for relief. The Relief Society, in addition, disbursed to the needy £21,533.

For general welfare and educational work, £77,825.

Expended from the tithes for general and local relief, £22,509.

Expended directly by the Church Welfare Committee, £30,339.

Expended for hospitals care of the sick, in addition to the amount reported disbursed from the tithes, £20,204.

124,599 persons received assistance during the year 1941.

Branches Increase in Number in the British Mission

From the beginning of 1940 the number of branches increased from 68 to 75. There are prospects of opening several more in the near future. The local Priesthood and members are in charge performing very creditable work.

Mormons Call for Peace

Reported in the "Manchester Evening News" of November 2, 1942.

A plea for all nations to give up the war is made by the First Presidency of the Latter-day Saint (Mormon) Church in its message from Salt Lake City to the Church's 113th six-monthly conference.

"We must call upon the leaders of nations," the message says, "to abandon the fiendishly inspired slaughter of the manhood of the world now being carried on."—B.U.P.

PERSONALS.

COLLINS-HINGLEY—On Saturday, October 24, 1942, the marriage of Brother Roland Collins and Sister Evelyn Hingley, both of the Sparkbrook branch, was solemnised by District President Norman Dunn, at Handsworth Chapel, Birmingham. The bride, who was given away by her grandfather, was attired in a beautiful white dress and a long veil, and carried a bouquet of deep red roses. Her sister, wearing a dress of turquoise green and carrying a bouquet of golden chrysanthemums, acted as bridesmaid. Branch President Webb was the best man. Many relatives and friends attended the wedding.

About forty people were invited to the reception, held at the home of

the bridegroom. Afterwards a dance, arranged by the mothers of the married couple, was held at the Conway Schools, Sparkbrook, attended by seventy people. The bride rendered a solo, "Because." Elder John Perry played and sang with a guitar. Brother George Craig and friends provided the music.

GERMANY-FLETCHER — Sister Marjorie Germany, of the Barnsley branch, Sheffield District, was married to Mr. Stephen Fletcher, of Liverpool, in the Sheffield Chapel, on Wednesday, October 28, 1942. Marjorie Germany has fulfilled a full-time mission and both parties were members of the Pen Friendship League.



DEATH.

We have received sad news from Mrs. Davies, English bride of just over a year, that her husband, Brother Arthur Clarence Davies, of Hillspring, Alberta, Canada, Sergeant-Pilot in the R.A.F., was killed in England on October 21, 1942.

while on operational flight. The Mission Presidency and Church members tender to his widowed wife and his folks at home their very sincere expression of sorrow and sympathy.



MISSIONARY ACTIVITIES

Lady missionaries Mabel Fitton and Lucy Ripley had the privilege of speaking at the Lodge of the Good Templars on Tuesday, December 1, 1942. The theme of the evening and the subject of our talks was "Happiness." The duets sung by them were in keeping with the theme—"Joy to the World." "Sunshine in Your Heart" and "Let the Lower Lights be Burning," and, by special request, "Santa Lucia." Approximately forty people were present.



THE BOOK OF MORMON—A WITNESS FOR THE BIBLE

(Continued from page 810)

catacomb, and the world could see with its own eyes what like He was, it would not matter that its colours were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art." ("Life of the Master," Prologue.)

In the Book of Mormon is to be found a far greater witness and more reliable testimony than the world has ever dreamed of in making "known unto all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world." After more than a century this treasure house of literature continues to be "a marvellous work and a wonder."



A DECLARATION OF BELIEF regarding Governments and Laws in general, adopted by unanimous vote at a General Assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirkland, Ohio, August 17th, 1835, with the following preamble:

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood:

1. We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to to them, both in making laws and administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4. We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

—Doctrine and Covenants 134.